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NOTES AND QUERIES.

PHONOGRAPHIC RECORD OF FOLK-SONGS. — During the years 1900 and 1901, I. Rozdol'skyj, working under the auspices of the Ethnographic Committee of the Chevchenko Society of Lemberg, recorded some 1500 Galician folk-melodies by means of the phonograph. These are now being transcribed by O. Ludkevyc' and will finally be published in the "Ethnographic Collection" issued by the society.

PUBLICATION OF ESTHONIAN FOLK-LORE. — The indefatigable folk-lorist, M. J. Eisen, published during the period 1893–1899 no fewer than 28 little volumes of folk-tales at prices from 10 to 30 kopecks (average 20 kopecks = 10 cents). The demand on the part of the people themselves for these booklets has been so great that the publishers feel secure about their outlay and are willing to continue to issue them. These pamphlets are so insignificant as scarcely to be noticed outside the land of their origin, but are of great importance to the folk-lorist, as well as, evidently, of use and instruction to the folk itself. Here is a notable instance of folk-support of folk-lore. Altogether Eisen has published in this way 1761 folk-tales, jests, etc. Of the 28 little volumes Nos. 1–6 contain tales of the king's sons and the king's daughters, animal and origin tales, legends, jests, tales involving superstitious ideas, etc.; Nos. 7–8, devil-tales; No. 9, tales of the "Master-thief"; Nos. 10–14, folk wit and humor; Nos. 15–20, local tales; No. 21 contains 22 tales of treasure-diggers; No. 22 contains 40 tales of the "house-spirit"; No. 23, the seven books of Moses, contains 60 tales; No. 24 contains 25 tales relating to the "Alp"; No. 25, "The Book of the Jug," contains 20 tales; No. 26 contains 40 ghost-stories; No. 27 contains 65 tales of the water-spirits; No. 28, "the book of John," contains 25 tales. In 1890 Eisen published the largest collection of Esthonian riddles (10 riddle-songs and 1770 riddles) under the title "*Eesti rahva mõistatused*" (Dorpat, 1890, pp. 181). Eisen and Hurt have together collected some 50,000 variants of Esthonian riddles, and the number of Esthonian folk-tales now gathered is something like 20,000. Altogether (without monetary subventions of any sort) by the coöperation of nearly a thousand collectors, chiefly peasants, folk-lore material embracing far more than 200,000 items has been placed upon record through the zeal of Hurt, in whose footsteps Eisen has followed. To publish all this is a giant task, but Eisen has made a good beginning in one way. These notes are taken from Kaarle Krohn's brief account of "*Die Märchen- und Sagenpublikationen von M. J. Eisen*," in the "*Anzeiger der Finnisch-Ugrischen Forschungen*" (vol. ii. 1902, 71–77). One cannot but admire the zeal of the folk-lorists of the Finno-Ugrian peoples.

NAÏVETÉ OF CHILDHOOD AND ADULT SUPERSTITION. — Seldom does one come across so striking an example of the difference between the naïve thought of the child and the superstition of the parent as is recorded in the following brief item which "*L'Anthropologie* (vol. xiii. p. 787) takes from

the Toulouse "Dépêche" of October 16, 1902 : "At Gelida, near Barcelona, in a procession organized by the curé of the parish a child was to act the part of the angel of the tabernacle. On hearing about it, a younger brother, jealous of the importance accorded to his elder brother, exclaimed, in ridicule, 'I shall be the devil!' In a religious frenzy, his mother seized a knife and cut the throat of the boy." This is said to have taken place on October 15, 1902.

FOOTPRINTS OF ST. THOMAS. — In his "Materiales para el estudio del Folk-Lore Misionero" (Buenos Aires, 1894, pp. 32), Dr. Juan B. Ambrosetti notes the legend of the "Stones of S. Pi-pò" on the Argentine shore of the Alto Paraná, near the old Jesuit mission of Corpus. The curious name *Santo Pi-pò* ("hands and feet of the saint") refers to the tradition (of Jesuit origin) that in passing this way St. Thomas, the pre-Columbian Christianizer of America, left on the rocks the marks of his hands and feet as evidence of his power and presence. The "feet and hands" are certain curiously corroded rocks. Dr. Ambrosetti's study contains many interesting items of "Mission" folk-lore. By "Folk-Lore Misionero" is meant not merely that relating to the federal territory known as Misiones, but the folk-lore of the Province of Corrientes, the Republic of Paraguay, and the Brazilian provinces of Rio Grande del Sur and Paraná.

A FOLK-LORE INSTITUTE. — According to "Wallonia" (vol. x. 1902, p. 274) there has just been founded at Antwerp, by the poet Max Elskamp, with the coöperation of MM. de Broen and Fierens, a "Conservatoire de la Tradition populaire," a sort of Folk-Lore Institute. The object of the "Institute" is to preserve the originality of the *folk* by securing for it respect and admiration and, if need be, to restore traditions. But, as M. Colson, the editor of "Wallonia," remarks, the greatest "Institute of Folk-Lore" is the *folk* itself, and fixing tradition by writing is not always the same as preserving it. In this connection, it is interesting to note the recent effort of MM. Ren-Ghilain, Dufranc, etc., to preserve the folk-lore of their country, by founding "Le Pays Borain," a very popular journal.

A. F. C.

PIG-TAIL CHARLEY. — The following tale was told me by an old negro named Lot Hill. He says it was told him by his mother, "a real, genawine outlandish (*i. e.* 'foreign,' — from Africa or the West Indies) woman," though *he* was born in Kentucky and brought with her to Missouri, "'way long before de railroad kyars was thought of." The tale is perhaps too like the "Pied Piper" to be African, and too unlike it to be European. Lot says he never heard any one tell the story except his mother. He can neither read nor write, but has a good memory well stored with "signs," charms, and other superstitions. He believes every incident of his story really occurred. The story is given in his own words : —

"Wunst on a time, dey was a man dat tuck up a claim in de big oak woods, an'den he bought all de land dat j'ined hisn. Ef de neighbors want to sell,